THE WOMEN'S
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Our Freedmen's Missions.

"The world's advance is due only to the hopes, the plans, the prayers and the work of living men women who have tasted of the water of life for themselves, and know what it is to live, and are determined that the rest of the world should have life more abundantly, as Jesus Himself has promised."—ERWARD EVERETT HALE.

THYNE INSTITUTE.

REV. J. H. VEAZEY, PRINCIPAL.

SCHOOL has opened for another year. Two hundred pupils have already entered. Many more are preparing to come. Fathers and mothers are planning to make ends meet so as to send every child of school age if possible. Their task is a hard one. The long continued drought has cut the crops short. To these agriculrural people this is but little short of a calamity. It means great scarcity of money and consequent inability to pay for boarding, clothing and books. But they are a people used to hardships and privations, and many will struggle on and send their children that they may obtain an education, cost what it may. And so the work will go on, the pupils will be here, lessons will be taught and results will be in God's hand. The work of the mission is being conducted along the usual lines of effort. All the branches of a common-school education are being taught, teachers are trained for work among their people in the public schools and Sabbath schools. The girls in the Girl's Industrial Home are instructed in all household duties and work. Over one hundred girls are in the sewing school receiving daily instruction in cutting, fitting and making.

But above and beyond all these, Bible lessons taught daily, and pressed upon mind, heart, and life occupy the first place in every department of our mission work.

Three hundred and seventy-two pupils were in the day school last year. About sixty of these came out on the Lords side. The truths of God's word pressed home was the agency employed. God's spirit did the rest. May we not hope that the same divine power will bring a shower of blessing this year also.

Chase City, Va.

HENDERSON NORMAL INSTITUTE.

ONE year ago the Board of Freedmen's Missions established a school at Henderson, Vance Co., N. C. The location could not have been better for the purpose. It is right in the midst of a community of colored people. The people all need education badly and have little or no chance to get it. We have at work now the following persons as teachers: Miss M. E. Schwarbug, Allegheny, Pa.; Miss Mary Reed, New Wilmington, Pa.; Miss Stella Marshall, Oxford, O.; Miss Lissa Jack, Grove City, Pa.; Wm. S. Fulton, Glencoe, O.; and Robt. Comin, New Concord, O. Miss Maggie Kerr, of St. Clairsville, O., has charge of the Industrial department for girls.

We have 390 enrolled. Some 25 or 30 new ones come in every Monday morning. We cannot accommodate more than 400 at one time. We will open night school this evening, the 3d day of October. This school will be largely attended. Of half of those who talk of coming we will not be able to accommodate. Our teachers would not have the strength to teach more than two nights in the week. My niece will assist in the night school. We can have four teachers at work every night. This will enable us to have from 150 to 200 pupils. This night school opens at 7:30 and closes at 9 o'clock. We keep the Bible always open before this people. They are religious enough, but know little of the word of God. Every morning besides devotional exercises we have a Bible study. Besides Bible verses each teacher is required to teach the pupils the Ten Commandments and the Beatitudes. Teaching the pure word of God, will surely be the means of causing these people to grow into holier living. Besides this we have our Sabbath services and young people's meetings, all well attended and interesting. The negro is in a most hopeless position. All white people here believe he was created for doing menial service only. Nothing else is opened before him. Because of his ignorance and poverty he is dependent upon others. He must take what he can get or starve; and sometimes starve after taking all he can get. The negro race is an interesting study. It is not a wonderful thing to see a large number of poor people. I have seen this often. But to see a poor race so situated that neither parents nor children have any hope of bettering their condition, makes the heart sad and sore. To see a man ostracized, isolated, because of the color of his skin, yea a whole race despised because of the same reason, is sad beyond contemplation. What can be done for them? We can work away, getting them ready for something better. They are now wandering in the wilderness. God in his own good time will bring them into the promised land of greater opportunities by breaking to pieces present environments. How? I do not know. But I have faith in God. I believe in His good time the Negro race will be lifted up, made the equal of any and all.

J. M. FULTON.

Henderson, North Carolina.

KNOXVILLE COLLEGE.

REV. J. S. M'CULLOUGH.

The names of the missionaries at Knoxville, Tenn., are:

Rev. J. S. McCulloch, President.
Miss Eliza B. Wallace, Lady Principal and Supt of Boarding Dept.
Prof. R. J Love, Principal of Normal School.
Mrs. R. J. Love, Supt. of Little Boy's Home.
Mrs. A. H. Wait, Principal of Training School
Prof. J. J. Duncan, Supt. of Agricultural Dept

Prof. J. P. Vance, Mathematics.
Miss Edith W. Shontz, Greek teacher.
Miss Hattie E. Shontz, Latin teacher.
Miss Jennie McCahon, Matron.
Miss Maggie McDill, Supt. Little Girl's Home.
Miss E. Belle Kerr, Supt. Kitchen and Dining room.
Miss Hattie A. Kerr, Supt. of Sewing Dept.
Miss Minnehaha Finney, Teacher of English.
Miss Tillie Wishart, Teacher of Geog., Hist., and Drawing.
Miss Jean Robertson, Teacher of Music.
Miss Mabel Simpson, Assistant in Primary School.
Prof. Wm. Petrie, Supt. Mechanical Dept.

The school at Knoxville, Tenn., opened Sept. 26th. A considerable number had come in on the previous Saturday, and when the college bell rang at 9 o'clock on Monday morning, nearly if not quite a hundred assembled in the chapel for devotional exercises. They are from widely different points, Florida, Texas, Illinois, Maryland, and all intervening states. And they are of all grades nearly every class from the primary to the senior scientific being represented. They have come from comfortable homes, and from homes with scarcely any of the common comforts. They have come from serving in families, waiting in hotels, digging coal, common labor of various kinds, and from teaching public schools. With few exceptions, they have earned a livelihood, and many of them have saved money to partly pay their way in school. The number of letters asking for the privilege of doing extra work to partly pay for board is very large. The self-denial endured by many boys and girls in order to get back to college is worthy of note. It shows an appreciation of the value of education that would be deemed commendable in the best communities. One writes, "Can I be permitted to enter on working terms? I am of poor parents, and wish an education, and will do all in my power to abide rules." Another writes from Texas, "Sir, I have a daughter I would like to send to school, and she is very anxious to come. I want her to come about three or four years. You can write and let me know how much it will cost. I want her to work part of her way, and the other part I will pay." A mother writes, "I want to send my boy there to school, and I havent got money *a unff* to pay his schooling, so I thought I would write, and see if I could get him in, and let him work his way. He is *rail smart a bout* work, and he wants to learn a *traid* of some kind." Another writes, "I am anxious to attend school, yet I am not able to pay full board, and if I can arrange to work, I would be glad to do so. I am all alone, without mother or father, sister or brother to help me, and if you can arrange for me to work, I would be glad to come at once. I mean to work enough to pay part of my board. I have earned a little money teaching and if I can get a chance to work, I can get along very well." Once more, "Dear Sir, I now begin to write you a few lines asking you in a humble condition as I am *A* poor girl and want *A* learning. What is the best you can do for me? I *hasent* any money. Thinking by writing I maybe could run upon a good chance for about five months, or four months at least, by working my way through. Mr McCulloch, I've often heard of you being *A friendless* gentleman. Mr. McCulloch, rather than be out of school this term I will work out as much as I can during my vacation."

Some of the appeals, both by letter and in person, are very moving, and if they could with propriety be made public, they might call forth a hearty response. One of the great drawbacks to our school work is that students are compelled to stay out from one to three months of the school year to earn enough to stay in the remainder of the time. This cripples them, and sometimes throws them back a year. There is danger in giving direct help to some students lest they be made helpless, but with good judgment in distributing aid, great good can yet be

done. There is perhaps no better way of doing good and building up the Master's kingdom than by aiding needy but promising students to remain in school all year, and one of the great needs of colored colleges is a judicious and stimulating system of scholarship for the higher classes. We are working in this direction and we need all the help we can get.

MILLER'S FERRY, ALA., September 30, 1892.

DEAR FRIENDS:—

Another term has opened here with fair prospects and an enrollment larger than ever before. The increase in attendance will be much greater as soon as the cotton crops are gathered. We opened school on the 15th of August with an enrollment of 172 for the month. The free schools for colored children in the cotton belt are not often permitted to open so early as ours, and when the crops are all gathered, and the children have nothing to do, it is very difficult then to secure a full school. Very often the three month's session opens and closes with not more than half dozen scholars in attendance, when the regular attendance could be from 75 to 80. One who has not a knowledge of Southern life may not easily imagine the difficulties and hindrances that naturally surround mission work in country districts. It takes time to arouse the people to take interest in the intellectual and moral development of their children, and still longer time to get them to lay down their superstition and accept the light of truth. When we look back to the time when the mission was established here, we can hardly realize the important changes made. It may seem out of place to mention these facts but I believe such things should be made known to those who are anxious to know all about the work, as it will, no doubt, have influence in warranting our request for aid. Sabbath-school work is indeed promising. Enrolled 265, with an average attendance of about 160. The children have little opportunity of learning anything about christianity outside our mission school. Our Sabbath-school has been well supplied with good literature, for which we thank the societies and friends and hope they will continue their contributions. Bible readings are held on Sabbath evening. The attendance is good, and we hope much good will be accomplished. The industrial department opened with full roll of girls, but owing to the crowded condition of the school, the work could not be carried on, for the present, with sufficient satisfaction. We hope when this department opens again, it will be well supplied with material and means to make it a success.

We thank the societies and friends for their donations to our mission in the way of clothing, and hope we will be well supplied this year so as to be able to aid as many needy children as possible.

Please direct all goods to P. C. CLOUD, via. Selma, care of Capt. Quill, Miller's Ferry, Ala.

There is no religious liberty in Russia, and not much in Austria. In Vienna the police have just closed the German Methodist Chapel, and have also prohibited its minister from officiating anywhere in the city. The ground upon which this step is taken is that in the articles of faith professed by the Methodist Church it is stated that "the sacrifices of masses are blasphemous fables and dangerous doctrines."—*Faithful Witness.*

NORFOLK MISSION COLLEGE.

IT gives me pleasure to reply to your request for news from Norfolk. We have the same old story to tell, of crowded schools and disappointed applicants. New pupils began to register for entrance last February. By the time school opened (Sept. 5th), 365 applications had been filed. A great many others whose names were not on the list sought admission at the opening. The return of old pupils was so general that only a few of the new applicants could be admitted. The total number enrolled was about 560. The enrollment in the Grammar school was ninety-three, of whom but two were new pupils. The number in the Model school is 234. Five new desks were put in the High school room. All are in use,

Princess Anne Avenue.

and applications are still coming in. Had our building had a capacity of one thousand it would have been filled. Many of those turned away were graduates of the public schools in this and neighboring cities, and, in fact, nearly all were a most desirable class of students.

What can our friends in the North do for us? 1. By liberal contributions to the Board they can make possible the enlargement of our buildings now too long delayed. 2. We need means at once for the purchase of another press for the printing department. This is one of the most useful and promising features of our work. 3. We are in great need of new goods for the sewing department. These should be ginghams, muslins, prints and white goods, suitable for aprons. We are using funds in the purchase of goods that are sorely needed in other departments. "A great door and effectual is opened unto us, and "there are many adversaries." Will not the ladies of the Church come up to our help? While other schools are seeking far and near for pupils, our most painful duty is to close our doors against hundreds of eager seekers for knowledge, and watch them turn sad-hearted and reluctantly away. If these scenes are to be reënacted every year, how shall our church answer for the neglect of harvest fields so promising and fair?

REV. J. B. WORK, *Principal.*

REVIEW OF OUR WORK FOR THE FREEDMEN.

ALL who read the Annual Report of our "Work for the Freedmen," will remember that the expense attending the industrial training for girls at each mission station, has been assumed by the Women's Board, at the request of the Freedmen's Board. Heretofore sewing has been taught as systematically as could be arranged for at *each* station, while cooking and general housekeeping to a certain extent has been taught at Knoxville and Chase City for several years. This year special attention will be given to this feature, and arrangements are being perfected for giving thorough instruction in every phase of housekeeping in the mission at Henderson, N. C. The expense consists in the paying all salaries of Industrial teachers (of whom there are seven) and providing all materials used in giving instruction. It has been estimated that the whole expense will (each teacher receiving $50. a month for nine months) be in the neighborhood of $4,000. We would be glad indeed could the salaries of a part or all of these Industrial teachers be assumed by Presbyterial societies, and commend the matter to their favorable consideration.

Miller's Ferry, Ala., Mr. Peter Cloud, Prin.—Freight should be directed as above, with the addition of sending by way of Selma, Ala. The Industrial department has not been opened up here this fall, owing to their having no suitable room to carry on the work. It is hoped, however, that arrangements will soon be made for opening up this department. We would just repeat here what has been spoken of before, that the people at this station are literally poverty-stricken, and unless generously supplied with clothing, can neither attend school or Sabbath services. So *just now* is the time to send, that they may be provided for when the cold weather comes.

Athens, Tenn., Rev. J. L. Cook, Principal.—Owing to the limited accommodations in the way of school buildings, it was not thought advisable to attempt teaching sewing at present. However, clothing will be gladly received and worthily bestowed.

Knoxville, Tenn., Rev. Dr. McCullough, Pres., and Miss Eliza B. Wallace, Prin. Woman's Dep't.—College opened Sept. 26th and report sent 28th, when there were 13 in cooking classes and 54 in that for sewing.

Another feature of Women's work at this station is the education of little girls and boys in the homes provided for them there. Pathetic pleas come to the management every year for the admission of these little waifs, homeless, and without friends able to care for them. Last month you will remember an extract from a letter from Miss Wallace setting forth the cases of six, in such a telling manner, that the Board authorized her to admit them, trusting that their support will be assumed by individuals or societies or both. It requires $55 to support a girl in school a year, and $66 for a boy.

Chase City, Va., Rev. J. H. Veazey, Prin.—Here is your Girl's Industrial Home which you provided for the mission two year ago. At date of report there were five girls in the Home but a large increase was expected this month, (Oct.) Cooking and general housekeeping is taught in this Home and sewing in the school proper. There are 100 girls receiving instruction in sewing at present.

One word in regard to sending clothing here also. Last year the supply was away below the demand, thus the people suffered and the management worked at a great disadvantage.

Henderson, N. C., Rev. J. M. Fulton, Prin.—The Sewing Dept. was opened up and carried on successfully last year and

is moving now with 120 pupils graded according to progress, into four divisions. Arrangements are being made for teaching, cooking and general housekeeping shortly, the details of which we hope to give you again. With about 400 pupils you can imagine the necessity for clothing will be very pressing and a generous supply will facilitate the work.

Norfolk Va., Rev. J. B. Work, Prin.—A thoroughly organized sewing department is in force at this station, and we hope to give a full report from it later on. It might truly be said that there is a double call for clothing at this station, for in addition to the large number of needy pupils in the school, the Bible reader finds many in her rounds who must be clothed before they can attend religious services.

C. JANE VINCENT, Cor. Sec.
71 Arch Street Allegheny, Pa.

A SIDE LIGHT.

MR. and MRS. SELDEN walked leisurely home, after Mrs. Dale's handsome "dinner." They could not always afford a carriage for such formalities, but they enjoyed the social occasions as such gentle folks should, and it was the husband's standard home joke, that his wife needed these frivolties as an off-set to her missionary propensities.

"How well Mrs. Greene talked to-night," remarked Mr. Selden. "She was really quite brilliant when she answered Prof. N—; clever, well-read woman, and not too opinionated either! She evidently had facts on her side, since the professor deferred to her arguments and knowledge. I fancy she made some good points, though I don't profess to be up on the Indian question. I like to see a woman abreast of the times in her reading. Why don't you let some of your everlasting missionary meetings go, my dear, and give more time to general reading? I noticed that Mrs Greene appealed to you once during the conversation—member of your Book Club, I suppose?"

"No," demurely responded Mrs. Selden, "I have met her elsewhere."

"Well, she doesn't ride a hobby, that's evident!" continued her husband. "And her conversation denotes decided ability and information. Take my advice, eschew your poky missionary meetings, and go in for culture."

"Now, John Selden," gaily cried his wife, "out of your own mouth you shall be judged. From a *missionary meeting* came most of Mrs. Greene's facts and arguments. It was her study of the subject of the month, necessary to the preparation of a paper for the missionary meeting; her diligent reading of missionary magazines, that stored her mind with material for her accidental encounter with Prof. N—, this evening. When she appealed to me it was on a point that we discussed in the meeting, and the last *Missionary Magazine* furnished the data right from the field. Take this fact home to your masculine understanding—the knowledge of the great work done by the church for missions, is a liberal education of itself, and if it is studied with real, loving interest, it brings such wide information as will go far towards a really broad culture."

"Hear, hear!" ejaculated the astonished husband.

"Oh, I could say much more on the subject," said Mrs. Selden, "but I'll prescribe a course of reading for you, young man, so that you may be 'up' on the Indian question, as you say, and you'll get some light on other points, too. The Missionary Magazines will give you abundant food for thought and research.

"You shall have the last numbers as soon as you get home," she added, teasingly.

"Well, I surrender!" said the honest man, "but to me that's truly a new light in which to look at the missionary movement."—*Home Mission Monthly.*

ADVANTAGES OF MISSIONARY LITERATURE.

BY MRS. L. L. VAN NUYS.

HIS is the topic assigned to me. Not so would I put it—but, "*Absolute Necessity* of Missionary Literature," to a missionary worker. As well might a carpenter expect to work without plane or hammer; a shoemaker without lasts; or an educator without books, as a missionary worker without missionary literaure. The Magazines are our tools. They must be used for encouragement, suggestion, and information, else nothing worthy the name of service will ever be accomplished; or, what is more likely, nothing will ever be attempted. It is needed here to combat that exasperating fling, "I don't believe in missions." We do believe in missions, but we need to have our interest in the subject deepened. We want to be wide awake to the meaning of God's providence, as door after door, hitherto barred, is thrown wide open, with the command that has the ring of assured victory, "Go in and possess the land!" The saying is trite but true, "One takes no interest in that about which one is ignorant." The inference then is plain to a blind man: want of knowledge is the foundation cause of want of interest. Then just INFORM YOURSELF on the subject of missions if you would become thoroughly interested.

Pray tell, what are our missionary magazines, after all? OUR CHRISTIAN SOLDIERS' BULLETINS. Would you know how it fares with our comrades at the front, those in the thick of the fight—hard-pressed often, and weary, but never stampeding? Read their bulletins. They will tell you how the standard they bear has been planted here and there, on continent and island. Because their weapons are not carnal but spiritual, and their victories bloodless, they are none the less interesting, and the effect will reach through eternity.

Has it ever been your fortune to solicit for subscribers to our magazines? With what trepidation you made known your errand, half beseeching and half apologetic, like a sheepish book-agent. As you go round you know pretty well how you will be received at the different homes. Your ears will not ache from the too frequent exclamation, "So glad to see you! I have been anxiously looking for you!" I heard a solicitor say, that once, when she asked a woman to subscribe, she handed her 60 cents, saying: "There's the money, but don't send me the thing, for I won't have it." What a double-edged insult to the Master and to the obedient disciple! Imagine during the war of the rebellion, when papers came to hand with news from the battlefield where husbands, sons and brothers were fighting to the death for flag and country; just imagine, if you can, one saying: "Take the things away, I won't have them around!"

The solicitor comes upon another class who say, "I would like to take the magazine—y-e-s—but, really, I have not time to read it; there are so many other things to read;" and you are politely bowed out. "Not time?" Did any one say during the war, "I would *like* to read the news from the battlefield, I would

like to know how it is with my loved ones there? Splendid victories they have had, I hear, and many a gallant soldier has laid down his life to win them; but, really I have no time to read about it."

There is another class the solicitor will find,—and let us thank God and take courage, for it is steadily increasing in all our societies,—those who take the magazines and read them; but I fear the reading is often haphazard and irregular. Is it not true that they often lie on our tables unread, awaiting a convenient time, until the news has become stale, and much of the interest in it has gone? A convenient time often means when we have nothing else to do.

There are ways and ways of reading, as of doing other things. If, for instance, you were to regard the "letters" found in every number of *The Magazine*, as actually writen to *you* by *your sister*, *your brother*, they working in your stead, and you at the base of supplies supporting them, the "letters" would not be likely to lie unopened waiting for a convenient time. This careful and sympathetic reading would lead to a prayerful way. It could but do so. Some are rejoicing over gathered sheaves, aud some are sad over thwarted plans, some perplexed, and some bereaved. They all expect, and have a right to, that those addressed will read, mark, and pray.

You can see how this way of reading would lead to intelligent working and praying. During the war we did not send a supply of bandages, lint, and jelly to a regiment of sound and healthy men who were starving, nor barrels of beans and onions to the sick and wounded in the hospital. We did not thank God for the victory at Bull Run, nor pray for grace to bear the defeat at Gettysburg. No such muddle in work and prayers as that! But, is there not a good deal of just this sort in so-called missionary work?

Lord Bairns relates this incident:—In Belfast; a little chimney-sweep happened to be attracted by missions, and contributed two-pence, no small sum for a chimney-sweep. One afternoon, a friend met him going along the street in an unusual condition — face and hands washed clean, and he dressed in his best. "Hallo! where are you going?" "Oh! I am going to a missionary meeting." "A missionary meeting! What for?" "Well," said the sweep, "you see I have become a sort of *partner* in the concern, and I am going to see how the business is getting on."

Let us be partners in the concern, and let us see how the business is getting on! At least once a month let us look into its affairs, remembering we are not only partners, but fellow-workers with those in the field, and with the Master himself. —*Leaflet.*

Of the more remote regions of the South a writer in the *American Missionary* says: The ignorance of the preachers is often as painfully evident as that of the people. A friend residing in this region told me that he had often been asked by the preacher to read his text for him at the church service, the preacher adding: "I thank God I cannot read: the Spirit teaches me." This preacher was white.

"We may look through all the Shasters and Vedas of the Hindus, the Koran of the Mahomedans, the laws of the Greeks, the Code of the Roman age, the Talmud of the Jew, and not in one single line or page shall we find a vestige or trace of that tenderness, compassion, or sympathy for the wrongs and oppressions, trials and sorrows of earth, which the Bible evidences in almost every page."

HIS STEPS.

"Follow His Steps."—1 PETER 2:21.

"His steps." Are they familiar,
As quickly recognized,
As any welcome footfall
That cannot be disguised?
His royal steps, and stately,
Their progress do we mark?
And are we listening for them,
Though all around be dark?
Can we repeat sincerely,
"My foot His steps have held,"
As once the testimony
Unflinching truth compelled?
His wonderful example
Is left for us to-day;
That we "His steps may follow,"
He "sets us in the way."

But where shall we discover
The traces of his feet,
To mark the blessed footprints,
And follow, as is meet?
Be sure we shall not find them
Along the paths of ease;
The Master and Redeemer
Sought not Himself to please.
Along the highways traveled
By Want, and Grief, and Sin,
And out among the hedges,
He seeks the lost to win.
To earth's remotest places
Where souls in darkness live,
The Lord of Life is hastening,
The light of life to give.
If we desire to see them—
Those footprints here below—
We need must seek and find them
Where Christ is wont to go.

[*Selected.*

INDIA NEWS BUDGET:

Mrs. E. L. Porter, one of the late missionaries, has been collecting the material of the India News Budget for the last two months. It will be remembered that soon after reaching India last year Mrs Porter was laid aside by reason of an accident; then again in the early summer she was prostrated by serious illness and the sad loss of a lovely infant daughter. Hence we appreciate the efforts required in looking after the letters which give glimpses of what is being done up among the hills and on the plains. Mrs. Porter herself writes: "By the time these letters reach you the missionaries will all be back at work on the plains or getting their tents ready for the itinerating season. At a called meeting of the mission in October the new missionaries will be assigned their stations and some other changes may be made."

DHARMSALA, N. INDIA, Aug. 19, 1892.

The schools for workers are over, and encouraging reports of the work accomplished come from all. Everyone is rejoicing over the good rains. The rains are up to the average and the fears of a famine, at least for this part of India, are allayed.

The subject that most interests the missionaries at the present is the taking of Rawel Pindi by our Foreign Board. The question asked by everyone is, "Will they send us out the two missionaries that the mission said would be necessary to man the field if it were taken?"

The time has come when the workers are hurrying off to the hills to escape the malaria that follows the rains and to recruit from the effects of the terrible heat. Since the "new missionaries" have been on the hills, pursuing their study of the language, they have been conducting weekly service in English, to which they invite the English soldiers who are stationed here. One conversion

has resulted. Others are under conviction and have asked for the prayers of the missionaries. As there are less than a dozen Christians among the one hundred and forty soldiers stationed here, there is room for work. This is a very interesting and much needed work, but of course cannot be carried on by our mission except occasionly under circumstances such as we have already mentioned.

SIALKOT NOTES.

MISS MARY J. CAMPBELL.

The Sialkot Bible School for village workers closed last Saturday. These schools, we hope, have become a permanent feature of the summer's work. Miss Martin succeeded admirably with her class of women. This is her first year in the *work*. The evening meetings with the women and school girls were very enjoyable.

I went with Mary Anna into a house in the city, the other day, which I had only been in once before, and that was six years ago. I was surprised to find how well they remembered the former visit. Oh, that we had more Christians like Mary Anna! Her theme, wherever she goes, is Jesus.

The missionary society met, last Friday evening, at 5.30 in the church. During that afternoon the Aik creek overflowed its banks, and when we went to the meeting several places in the road were under water. It was amusing to see the school girls slip off their sandals and wade out in the water. There was plenty of laughter, much splashing, and very little regard for the clean, white chadars. Coming home we witnessed one of the loveliest sunsets I ever saw on the plains. The West seemed to be a sea of old gold, through which flowed two streams of bright, shining gold. It was so brilliant that two Punjabi men even stopped to gaze at it.

A LEAF FROM THE JOURNAL OF E. G. GORDON.—HOW RAHIM KHAN WAS ARRESTED.

Rahim Khán was a Mohammedan and a soldier in the English army for twenty years, and, at the close of the rebellion of 1857, he retired on a pension and also received a reward for loyalty; and thus he, with others in the same circumstances, having plenty of money in hand, planned to go together on a pilgrimage to Mecca to atone for the many sins committed against their religion while serving the English government. But they had not yet taken their ship's passage when Rahim Khán was taken so very ill at Calcutta that he could not go, and the rest of the party went on to Mecca without him.

Then Major Campbell, an English officer, meeting him, inquired into his circumstances, and finding that he could read, said to him: "If it is salvation that you are in search of and hunger for, you will find it in this," handing him a copy of the New Testament, "but if you only want to see the world, then go to Mecca."

But Rahim Khán was truly hungry for salvation from the many sins which he believed he had committed in the service of the English.

Major Campbell sent him to Ramal Pindi with a letter of introduction to Dr. Morrison (at that time a missionary of the American Presbyterian church), saying: "I think this man will become a Christian." Dr. Morrison, for some time, took him with him as he went out to preach in city and village. But Rahim Khán, not wishing to be idle, took service, working on the railroad for a time. Again he was met by a good English officer, who, finding that he could read the New Testament in two or three characters, sent him to school. The officer's wife also took a great interest in teaching him and treated him with much kindness. After five years he was baptized by Dr. Morri-

son, in 1862. He is now an old man living with his family in Jhelum, in our mission employ, and goes out every morning with the Bible under his arm, either to some village or to the railroad to read, wherever he can get a hearing.

Miss Rose T. Wilson writes:

DEAR FRIENDS:—We are having our rainy season, but the rains have not cooled the atmosphere on the plains yet. We still use our large fans. This summer our missionaries have been having Worker's Classes for Bible Study. Ours has been in session three weeks and will continue another week. We have a class of eight women workers and a few learners. Rev. Caldwell's class is about twice as large. We have been going over the most important miracles of Christ with them, and pointing out the lessons to be drawn from them and how to teach them; the fall of man, the promised Saviour, also the leading points in the Life of Christ. With much of it they are familiar, but need to know better how to teach it. It is a suitable time for them to leave their work; but for us rather a trying time to study, for our brains soon weary and refuse to act.

While at home the beggars think it a good opportunity to visit us and we have difficulty in confining them to one day of the week, and having them come at the same hour so as to give them some spiritual instruction as well as alms. One half the people in this country are beggars, as it seems more profitable than work. Some are very strong and even ride. All that is required is the beggar's garb—copper-colored clothes and a bag or vessel for the gifts. Our aim is to give only to the really needy, blind, lame, etc. We give them the Gospel message and a handful or two of flour. Many of them listen very attentively. A strong old man on being asked, "How long have you been a beggar?" said, "All my life." We then, to his great surprise, told him he had been a great sinner, for God had made him to work and earn his own living. Another pleaded the excuse, "I am left with three motherless children; what can I do?"

Two of our native Christians are very ill. One poor young man has been suffering for a year, first with typhoid fever and now we fear he has consumption. He seems resigned and prepared for heaven. We fear that he cannot be with us long. The other young woman had influenza, then fever and bronchitis, and has been ill for a month.

A very sad and sudden death occurred the other day. A Christian young man from Amritsar went off towards the mountains on a hunting expedition. He took ill from drinking bad milk, and when he reached the railroad station he was so ill they took him to the hospital where he soon died. His aged father and two sisters were expecting him home that same night at 11 P. M., but received the word of his death at the hour they were looking for his appearance. There being no Christian cemetery there his remains were brought here for burial. He was a promising and rising young man. The father was nearly heart-broken and seemed quite dazed at the funeral. The great consolation was he was ready for the summons. Some Christians asked us: "Why does God allow a Christian to die in so strange and sudden a manner?" We replied, God's ways are not our ways; death comes to all, sometimes suddenly to show the uncertainty of life, and to teach us that we should always live in readiness for death."

DR. JOHNSON writes an interesting article concerning an Arya. This is a class of people that are very hard to deal with. They remind one of the question so often discussed in rural literary societies: "*Resolved*, That a little learning is a dangerous thing."

"Some may be wondering if my old

Arya friend ever turned up. Yes, he did, but so strongly had the popular belief—*Elevation by Education*—taken hold of his mind that it was difficult to convince him of a different way. He asked me to send some one to teach his family, but I told him that our idea of education was: *the heart as well as the mind must be educated and both must go hand in hand*, and as the *Bible* is the *only* book given *by God* for the education of the heart, "from which are the issues of life," he must allow the reading of the Bible to his family. The condition was accepted and now Mrs. James, our city zenana teacher, supported by the New Wilmington ladies, is visiting and teaching the family of our Arya friend. And may God send light into this home in his own good time."

We have only a few brief notes from Egypt, culled from a private letter written by Miss Mary A. Frazier, in answer to a request for news items which had been received at a time when our Egyptian friends were struggling with influenza.

In speaking of the year's work at Alexandria: it had been accomplished with many difficulties and interruptions, because of which the usual examinations and exhibitions at the close of school in July had been omitted. As many of the pupils seemed not well and listless, two little pleasure trips had been taken—the older girls going to Ramleh, the smaller children to a garden on the canal. Mention is made of the pleasure in visiting a former pupil, who keeps her home beautifully neat and nice, as well as comfortable for her husband. This old pupil still keeps an interest in the school and annually sends or carries a gift to the charity fund.

The outlook for Women's work in Egypt is not very promising for this year. At present there are only five unmarried missionary women in that field. A friend writes, who passed through Egypt a few months since: "I don't see how they are to get along there without reinforcements of more than one young lady. Of the five who remain, Miss McKown is blind, and two others are far from strong."

Among the young women who are members of our Young Women's Missionary societies, and Young People's associations, are there not some earnest Christian workers, who can and will come to the rescue, in Egypt's great need?

Respectfully,

MARY B. REID, *Cor. Sec.*

LETTERS FROM EGYPT.

ALEXANDRIA, EGYPT, Sept. 3, '92.

DEAR FRIENDS:

THAT I have been rather remiss in contributing to your worthy periodical, I confess; but there are so many ready writers in Egypt, and so many interesting letters appear from them, that I have felt there was not much left for me to communicate. However, there has been a new interest for us here, in Alexandria, the past month, which I would like to tell you something about, and that is the meeting of Presbytery.

This is the first time in the history of our mission that the Presbytery has ventured so near the northern border as Alexandria, and I need not say that we looked forward with much pleasure to this meeting. "The Ladies Society" and the "Association," regularly have their summer meetings in Alexandria or Ramleh, and both met this year in Ramleh the first week in August. The "Association" had not yet finished its work when the Presbytery opened on the tenth of August. There were seventeen delegates present at this meeting. Not nearly so many as attends the an-

nual meetings, but the Annual meetings are always held in a more central place, and when we consider that the Presbytery of Egypt is seven hundred miles long, we must admit that there was a good representation here. The greatest distance any one came on this occasion was four hundred miles, and I am told that the delegates pay their own traveling expenses, unless the congregations volunteer to do it for them. Presbytery met in the school-room in the "mission house," and the mornings and afternoons were fully taken up with business. In the evenings there were services in the church. The first evening was devoted to the interests of "Sabbath-schools," and three papers were read on that subject. The next evening there was a sermon by one of the native pastors, (Benjamen Fam), from 2nd Timothy, 4th chapter and 6th verse. After the sermon Presbytery held its closing session. This seemed like rushing more than was desirable, but it left the next day free for the natives to look about them a little, when they would see things very different from what they are accustomed to in the upper country, though not an improvement from their quiet habits of the "Saaid." Several remained over the Sabbath, when we had two more sermons from the native pastors—one in the morning in the church and the other in the school-room in the Mission House. The latter came in place of our regular Sabbath-school lesson. The sermons were good and there were good audiences at both services, considering that four of the departments of our work are closed for vacation, and some of our people are away for the summer. But all present seemed much interested. It was a question before the meeting how the delegates would, or should, be entertained. None of our people are living in a way that they could take many, if any, into their houses and, at the time, there was a good deal of sickness among them. It was decided to take up a collection in the congregation, and this was responded to very well. The boys' school-rooms were then put in order, beds arranged in them, and a cook engaged. The cook provides the tray used as a table, and cooking utensils. All were housed comfortably in this way. There was one advantage; they had more freedom than they could have had in private houses. Still we did not leave them entirely isolated, but brought them in batches to our own table, as we could accommodate them. We also invited some of our own people to meet them, as well as the missionary gentlemen, so that there was some variety at our repast. All seemed pleased to meet and become acquainted, and we had the satisfaction of knowing that all passed off well; and what was most desirable, the native people were pleased with the way they were entertained. I must say that we were much gratified with the deportment of the native delegates in every way. One marked improvement over former years is the *very moderate* use of tobacco among them. Some years ago, with such a number of Egyptians together, a cloud of smoke would have risen that would have put Vesuvius itself to shame, not to say anything of the ashes in every conceivable direction.

I presume it will be many years before we can expect to have the Presbytery here again. But we are glad to have had it once, as its presence here links us more closely with the other parts of the church in Egypt.

Our work in Alexandria goes on in its usual quiet way, but not without interest. There is marked attention given to the Word, as it is preached and taught from day to day. The boys' school opened on the first of the month, after having had one month holiday; and the "Bible women" have commenced their usual rounds of visiting and teaching from house to house—though they say they can't accomplish as much as they

could when they stopped work the last of July, on account of the great heat which still continues. The Ramleh cottages have been full to overflowing this summer. It is really a marvel how all were accommodated comfortably. I was out several times during the crush, and to outward appearances all was moving like clock work. But the yearly exodus has taken place, and all who were there for the crush are now at their respective stations and homes, and doubtless feeling better for the change. Dr. and Mrs. Watson have just come to Ramleh, and we hope to go out for a little before long. I must take this opportunity of thanking the kind friend who sends me the "MAGAZINE." It has come regularly ever since its first appearance.

Yours very truly,
CATHARINE A. EWING.

DEAR FRIENDS:

The summer heat of Cairo is now in the wane. The schools are opened and the work suspended for a short time during the hottest weeks has again been resumed.

The teachers brighter and stronger for the brief rest are glad to welcome the children as they come flocking back to the school.

Those whose work it is to teach the women in their homes are greeted with pleasure as they return to their work, and the common expression of welcome "ouhastena" is repeatedly addressed to them.

Perhaps you would like to accompany me on my morning visit to some of the houses. Well, after seeing the school well commenced, I start out this morning commencing at the house of Hanna, the colporteur, an old dilapidated building, inhabitated by Copts, Muslims and the colporteur's family. Hanna's wife is a good sort of a woman but so dull that the teacher after vainly spending months in trying to teach her to read, at last concluded that the time would be better spent in reading the Bible to her, and to those whom she could gather together in the house to listen. This morning she and several of the women were baking in a room lighted only by the fire in the oven and the little light from the stairway. After a cordial greeting from them, and generously insisting that I partake of some of the warm bread or take some home with me in my handkerchief, both of which I declined, I went up stairs and found one of the Moslim women washing. That being less urgent work I sat down, and before I left she had committed the first commandment, and promised to come to the prayer-meeting with Hanna's wife. Farther up the stairway was an old blind woman sitting upon a mattress on the floor, and she and her surroundings extremely filthy. She listened attentively while I read to her, and in token of submission to God's dealings with her, kissed her hand, but after a little in course of conversation she did not exhibit quite so submissive a spirit when speaking of her blindness, and how hardthe Lord had dealt with her in taking away her son who was her chief support. The next house visited was that of the son of one of the first converts to Protestantism. The mother was ill and lying on a mattress on the floor. She has been blind for some years and is always so pleased to see any of the missionaries, and likes to have them read and pray with her. She said her son always reads and prays with them every morning.

Several years ago she lost her youngest son, a very promising young man of whom they were all very proud, and her grief and mourning for him and for her second son were in a great measure the cause of her blindness I suppose. She would not for several years enter his room, and when it was used as a sitting room some years after his death, she would sit outside at the door when we

visited the family. Her husband was a firm friend of the missionaries, and at his death left $750 in his will to the mission. The only remaining son is in some respects much like his father. They are now living in a new house which they have just built, it is unplastered and without windows, yet they are finishing it as they have the means, and when done will be very nice. I remarked this to the son, and he said very seriously yes, but by the time I have it finished I will likely go to the other mansion. I replied that is better than this. Yes, he said, may God grant that I may be prepared for it. Although his business is not lucrative he contributes yearly $50 to the church.

Next I went to see one of the school girls who was ill, and found that there had been a recent death in the family, and many friends and mourning women were sitting on the floor wailing and each visitor as she entered the room would wail and scream giving a fresh impetus to the mourning of those in the room, who in concert would begin again a most heart-rending cry calling the dead by the most endearing names to come and speak to them. When there was a lull I asked if I might read a little to them from God's word to comfort them.

"No, said the mother, the Lord has taken my dear one from me and what comfort can there be in his word. Some of the women said "read" but the mother and others made such a noise that I could not be heard so I stopped, hoping that at some future time when her grief would become subdued she would listen, and find comfort too in the wordsof Jesus.

The custom of not going to church for a long time after there is a death in a family, is being broken by the majority of our Protestants. They are beginning to know where true comfort can be found. I trust that not only this but other customs, that are detrimental to the spread of the gospel, may very soon be given up, and that the fear of God rather than the fear of man may rule the conduct of the Egyptians. M. WATSON.

Miss Greenfield of Ludhana, says: Oh! friends that you could realize the longing that comes over us in the presence of eager crowds hanging on every word as we tell the old story of Jesus and his love how we feel constrained, impelled, energized to go forward. But we need your leave to grow to advance.

I am speaking advisedly when I say that the rate of progress in missionary work depends largely upon the prayerful and practical sympathy of the church at home. "There is that scattereth and yet increaseth." You must sow liberally if you wish liberal returns. Are you in earnest about the work of preaching the gospel to every creature. Are you satisfied that you can claim exemption in God's sight from the great commission, "go ye?" If you can, does not your very exemption lay a double responsibility on you to strengthen and support those in the field. Are you playing at missions by giving one hour a month to a missionary society meeting, or the price of a new bonnet to the Boards of the church. Has the hopeless dispair of the heathen world ever cost you a groan or a heart ache or one act of real self denial? Friends, the work of your missionaries is not merely interesting but heart-stirring.

If for every missionary who is giving his or her life in the mission field, we had one missionary heart pouring itself out in devotion to the same cause at home, we should not have to complain of "pot-bound missions." If every missionary collector, every member of missionary societies, every subscriber to a missionary MAGAZINE had a missionary heart; a heart throbbing in sympathy with the heart, of Jesus, we should see the windows of heaven opened and such a blessing poured out that there would not be room to contain it.

LETTER FROM INDIA.

SIALKOT, August 6, 1892.

MY DEAR FRIENDS:—

This is the time (7 a. m.) when I am usually hearing my class of women, but on this the last morning of our little school Miss Campbell begged "as a favor" I would let her teach for me and I was too *kind hearted* to refuse. As she has been so kind as to relieve me this morning I am improving my time by writing you a letter, as I was the one to whom August was assigned for a letter to the MAGAZINE.

Schools for workers have been quite a feature of this summer's work. They have been held in almost every district, sometime during the summer, running usually a month or more. Our school has now been going on a month. This is the last morning and we close with communion services to-morrow.

On Monday the workers will go out to their several villages again, benefited I hope by their stay here and enabled to do their work with more efficiency. I have had a class of only five women—one our stand-by Bible-woman, Mary Anna and the other wives of workers. There are only two more workers' wives in the District and one of them was sick and not able to come in, so our attendance is not so bad after all. I have not been able to accomplish as much as I would like to have done, not as much as I could have done had I had a better command of the language. Then the women have been much hindered. During the time they have been in, three of the women have had sick children; two of them have been very ill indeed. One of the women is now away with another one of her children. The one who was so sick is better. The other woman's sister-in-law was lying very sick in the hospital and has since died. Three of the women have three children each and the other a babe of eight months, and, as they have the care themselves, they must go back and forth, some even during lesson hour. So our work has not been as regular nor have we accomplished as much as the men. But considering the circumstances they have all done very well. and have showed very good interest with one exception. One of our women I cannot commend, I am sorry to say. She is one of the laziest and most stupid [illegible] I ever saw; [illegible] has always been noted for her laziness. When she was quite a girl in school she often had to be punished before she would get her lessons. Still as she is a pure woman, her influence is good in her village.

I have been trying to teach them the harmony of the Gospels, and, as all could read except one, have had all who could, write down the outline to take home with them to study more thoroughly in their homes. The lesson hour has been from seven to nine in the morning. Then from five to five-thirty in the evening we have a voluntary prayer-meeting, in which the larger girls of Miss McCahon's school have taken part and which Misses McCahon and Campbell have very kindly helped to guide. From five-thirty to six we practice singing Panjabi Bhajans. A few of the books came the other day, the others are on their way from the publishers. We did not have books but we had the last proof-sheets in which there were not many mistakes. With this one copy Miss Campbell taught the people in Zafarwal (they had their school in June) and I have taught them here, the people writing the words off. They learn them quite readily and some of them are favorites already. They cannot learn to sing our music well, and I do not think they ever will. It does not seem to suit their voices. There is more pain than pleasure in listening to them. Their own music suits them much better and they like it

better. We can sing their music well enough to teach it to them, but as soon as they get the tune they sing it in their own peculiar way, with their own peculiar twists and slurs, which we can not imitate, and syllable the words off to the notes to suit themselves, whether it is the way we have arranged it or not. Their music has a peculiarity about it that one must learn to like, but after becoming accustomed to it, it really sounds very nice to hear them, and they themselves like it which is the main thing.

The book of Panjabi Bhajans to which I refer is one which has been prepared mainly by Mr. Lytle. It is composed of a number of the Psalms translated into Panjabi and set to native music. The book was only sent to press a short time before Mr. Lytle and family left for America, so he left the work of getting it out in Miss Campbell's hands. Only the book in the Roman character with the notes is out; this is for the teachers. An addition will be gotten out in the near future in the Urdu character without the notes, which will be for everybody's use. We are anticipating a great deal of help from this little book as we can often sing the Gospel to people who will not listen to it or learn it in any other way. And singing is of the greatest assistance also in keeping up an interest.

I will only add that I think our women have been helped spiritually as well as mentally by their stay in here and hope they may go back to their homes and work with renewed zeal and fervor and anxious to live Christ better before the people. Pray that they may.

Yours very sincerely,

MAME MARTIN.

Young People's Department.

HOW SHALL WE INTEREST THE YOUNG PEOPLE MORE IN MISSIONARY WORK?"

(NOTE.—Read by Miss Maggie Dennison, of Youngstown, O., at the meeting of Cleveland Presbyterial Society and published by request.)

(I.) By more knowledge of the work and need.

(II.) By consecration of self and means.

This is a subject to which I have but recently been converted myself.

It was my privilege to be in Cleveland while the Student Volunteer Convention was in session. Rev. A. A. Fulton, of Canton, China, a returned missionary, was an attendant at that convention, and he also addressed the Christian Endeavor Societies of Cleveland, one evening in the Y. M. C. A. hall, his subject being, "The Y. P. S. C. E. as related to Foreign Missions." It was there that I first learned of the great need of more laborers and more money to carry on the work. I think that is what our young people need—more knowledge. Emerson says: "There is no knowledge that is not power."

In speaking with a number of persons in regard to their interest in mission work, invariably their answer was, "Well yes, I am in favor of mission work, but it is something I don't know much about." And one replied, "I was always opposed to *foreign* mission work, supposing that the money which was appropriated, did not reach its original destination, it having to pass through so many hands, until a year ago I went to church, one Sabbath morning, and it was a missionary service; had I known it, I would not have gone. When the service

was over, I was converted to foreign mission work, and gave that day $25.00, and told them to call on me every year, for I wanted to help them, and I am now trying to educate my children in mission work."

How shall we gain the knowledge we so much need? We cannot talk, write or work intelligently without it. We cannot *know* unless we *read*. We must have such reading. It is said that two of the greatest missionary books that have ever been written, since the Acts of the Apostles and the Epistle to the Romans, are Dr. Strong's "Our Country" and Dr. Pierson's "Crisis of Missions." One pulls for the Home—the other for the Foreign work, but they both pull together. They maybe purchased for the small sum of 55 cts. each.

Would it not be well for societies to purchase two or three copies and pass them around, so that all may have the desired information? Would it not also be well to pass them to our respective congregations, so that the interest for missions may arise in the home? As Moses exhorted the obedience to the commandments of the children of Isreal, so in the home there should be more exhortation in regard to mission work. "Thou shalt teach it diligently to thy children, and talk of it when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Mothers may teach their little ones living self-sacrifice and generosity.

We should see that our societies are supplied with the Missionary Magazine and church papers, and can we not in our society arrange for an occasional *real true* missionary service?

For example, taking up some foreign field, the leader speaking in a general way of its people, climate and productions, then followed by a three minute paper: 1st. How and when did Christian work begin in this field? 2nd. What has been its progress, and how many Christians are there now? 3rd. Eagerness of the people to learn. 4th. The work among the women. And if possible, have a correspondence with one of the laborers in the field, so that you may have a word directly to your society from head-quarters.

I have always thought it would be interesting, to support a native teacher or Bible woman, with whom you could correspond. We should also become familiar with the names of those who are laboring in the foreign field.

Home mission work is of more interest usually, in our societies, especially among the younger members, who will work with more enthusiasm if they see some results of their labors. In our outreach toward the young, we are to rally around our Sabbath schools. The youth of our schools to day are the hope of the Christian church of to-morrow. To rally this large element of all our churches under the banner of the cross, to enlist them fully in the active service of the Christian life, is the great purpose, and it seems to me the first duty of the church, is to make the children, and the trained young Christians, feel that *they are needed*. The young people find that if they have learned to do anything well, the world is ready to have them do it; they are appreciated because of their ability.

The good deacon whose voice has been heard in the meetings for a generation, will find his heart quickened as he hears the voice of the younger brother at his side. The older ladies who have born the burden of the missionary society with a loyalty that would not expire, will find their hands upheld, and their prayers answered, in the larger attendance, and the new methods introduced by their younger sisters. Of course the church knows this, and is ready for it; it needs only to *assure* the young of it, *they doubt it*. I believe that *responsibility ought to*

be heaped upon them. They are prepared for a work that the church cannot afford to neglect. Put them to work; have a mission school in some remote corner of your city for them, and there you will find them cheerfully and earnestly at work, bringing to darkened homes new light and life.

I read of such a society, which decided to give the little ones a "treat." The young ladies furnished the cake, the president of the society, a young lady, gathered a great many daisies, and other wild flowers; these were made into small boquets, and after the ice-cream and cake had disappeared, each child was presented with one. How little it takes to make a bright spot in these little lives!

I do hope some of our societies will try work on this line, there is such a blessing and pleasure flows from it, that you cannot but be interested.

But we must also have a knowledge of the Bible. We need more systematic Bible study. We must study to "show ourselves approved of God, workmen that needeth not to be ashamed, rightly dividing the word of truth." It is when we study our Bibles well that we learn consecrated giving.

Not until we recognize ourselves as belonging entirely to the Lord Jesus Christ, bought by His own precious blood, do we give with the true spirit. Let every one of us consecrate ourselves to the Lord, and then our money will come. In studying the Bible we find we do not own our purse, and hold its strings. "The silver is mine and the gold is mine saith the Lord of Hosts." Hag. 2-8. I know of no way that will create more interest in giving than to prove the promises of the Bible. Find out what the Bible says about temporal blessings, and search out the promises that bear that way. I wish every young person would study 2 Cor. chap. 8 and 9. "Every man according as he purposeth in his heart, *so let him give*, not grudgingly, or of necessity; for God loveth a cheerful giver." Why may we not adopt some plan, that we may give systematically.

I read of one society taking this pledge: "Realizing the need of money in the work of advancing the kingdom of Christ throughout the world, and especially the need of means in sending the gospel to foreign lands, I desire to sacrifice something for my Master who sacrificed Himself for me. By this sacrifice, I promise, unless providentially hindered, to pay monthly for the cause of missions."

We have adopted a plan similiar to this in our society, which we feel will prove a good thing. There are many other suggestions that might be offered, but if we act upon those we have heard to-night, undoubtedly there will be more of a missionary spirit among our young people. Let us remember:

"In Gods great field of labor
All work is not the same;
He hath a service for each one
Who loves His holy name.

And you to whom the secrets
Of all sweet sounds are known,
Rise up, for He hath called you,
To a mission of your own."

MISSIONARY CONCERT EXERCISE.—SUBJECT INDIA.

Continued from last month.

THIRD BAND.

Leader. We have come to tell you about the religious beliefs and practices of these benighted, yet subtle and philosophical heathen.

Q. What are the principal religions?

1ST. M. Hinduism in the south and and east, Mohammedanism in the northwest, Sikhism in the Punjab, and Buddhism in British Burmah.

Q. What is the religion of the greatest number?

2ND. M. Three-fourths of the people of India are Hindoos, and are accustomed to worship Brahma the creator, Vishnu preserver and Siva the destroyer. The worship of Brahma is now much neglected. Vishnu is worshiped in his ninth incarnation as Buddha. Siva, and his cruel wife, Kali, are most worshiped, and with great fear, Kali is still supposed to require in her worship the blood of children.

Q. What religion is next in prominence?

3RD M. That of the Mohammedans, of whom there are forty millions in India. They constitute one-half of the population of the Punjab, where our mission is located. They are difficult to reach, and thus far, few comparatively have embraced Christianity.

Q. What is the religion of the Sikhs?

4TH M. It arose three hundred years ago, when the great Mogul dynasty was founded, and is a mixture of Hinduism and Mohammedanism. It is a sort of Rationalism. Vishnu is worshiped, but without the use of images. Adoration is the only worship.

Q. What are some of the sacred places of India?

5TH M. The Ganges is its sacred river, and who can tell how many lives it has received from benighted worshipers; Benares is the sacred city of the Hindus, built as they claim first of solid gold—afterwards changed to stone and then to clay for the sins of the people. Pooree is where the temple and the car of Juggernaut are found. Amritsar is the sacred city of the Sikhs. The English government now forbids the sacrifice of life in any of these sacred places.

Q. What is the moral condition of the people?

6TA M. It is such as to prove conclusively the utter insufficiency of the "Light of Asia" for the wants of the soul. The people are thriftless, selfish, grasping, merciless, cruel, impure, intemperate. Opium is grown and consumed among them. Only the firm hand of the English government restrains the different tribes from warring with each other.

Leader. These people are idolatrous, immoral, superstitious; they clung for many generations to their false gods; can we reach them and bring them to Christ?

All. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. We know that an idol is nothing in the world. The Lord will be terrible unto them: for he will famish all the gods of the earth. O Israel, trust thou in the Lord."

Messengers. "Fear not. The word of God is quick and powerful. Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scripture? Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; he will teach us of his ways, and will walk in his paths."

Singing:

FOURTH BAND.

Leader. We come to tell you what progress Christianity has made in India.

Q. Has the Christian religion made any progress in India?

1ST M. It has made great progress. Forty societies have labored until more than a half a million of its population are Christians. "The Hindus themselves feel and know that their religion must inevitably perish." One of their number has said, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel and move in a Christian atmosphere. *Christ, not the British government, rules India.*

Q. When were missions begun in India?

2ND M. It was not until 1813 that India was thrown open to the gospel, but William Carey, the pioneer of India missions, began his labors there twenty-one years before. Few converts were

made in the earlier period of missionary labor. By the year 1830 there were 27 000 native Christians in all India, Ceylon, and Burmah. Among the laborers at that time were such as Rhenius in Tinnevelly, Mault in Travancore, Duff in Calcutta and Wilson in Bombay.

Q. Where is the mission of our church located?

3RD M. In the Punjab, whose name signifies "Five Rivers," and was given to it because it is watered by five streams of the head-waters of the Tigris. It has a population of 23,000,000, of whom 12,000,000 are Hindus, 9,000,000 are Mohammedans, 2,000,000 are Sikhs.* The principal languages are Urdu, Hindi and Punjabi.

Q. What is the early history of our mission?

4TH M. Dr. Rodgers, of the First church, Allegheny, agitated the question of a mission in India in 1853. When the Associate Synod met in May of that year, Dr. Gordon and his wife were selected as missionaries to India. They proceeded the next year and were followed shortly afterward by the Rev. E. H. Stevenson, Miss Elizabeth G. Gordon and others. It was not until the autumn of 1857 that the first convert was baptized. This was immediately after the Sepoy rebellion, through which our mission was marvelously preserved. In 1874, after twenty years of hard labor, the number of converts was very little over one hundred.

Q. What is the present condition of our mission?

5TH M. Very prosperous indeed. We have ten organized congregations, fifty-six unorganized mission stations and 6,779 communicant members. Five hundred and ninety-two converts were received into the church during the last year. In ten years the number of communicants has grown from 402 to 6,779.

*Five million of these are dependent on our church for the light of the Gospel.

Q. What part have the women of our church in this work?

6TH M. They support the unmarried female missionaries in the field and, in addition to the zenana work, have assumed the whole burden of Medical missions.

Q. What are our Medical missions?

7TH M. The Memorial Hospital at Sialkot, under the care of Dr. Maria White, and the dispensaries at Jhelum and Bhera, under the care of Dr. S. E. Johnson. These two physicians have treated over 3,000 patients during the past year, and in ministering to the body it has been their constant care to heal the soul also.

What can we do to aid in the work of missions?

8TH M. Perhaps some one of us can go as a missionary; if not, we should pray for both the missionaries and their converts; and last, but not least, we should contribute to the support of missions. Our Church gave, last year, almost $115,000, equally divided between India and Egypt. We should do better this year, and the Assembly asks the Church to give $100,000 to the work of Foreign Missions, and expects the Woman's Board to give at least $17,000 additional.

Q. What important addition has recently been made to this mission?

9TH M. Rawal Pindi, lying north of the other district, has been transferred to our care by the Presbyterian Board because it is close to our stations and remote from theirs. Valuable buildings, a prosperous school and 1,000,000 of population have been added to the possessions and responsibilities of our Mission.

Supt. Every sixth man of those now living, who will meet us at Christ's throne of judgment, is now in India, and is ignorant of the saving power of the gospel. Many are being saved, but the actual number of the world's heathen is increasing every day. What shall we say to these things?

School. "How shall they believe in

him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?" When many are ready to perish for want of the bread of life, Christ is saying to us, "Give ye them to eat." Verily we "are stewards of the manifold grace of God."

Leader. "Awake! awake! put on thy strength, O Zion! How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation. All the ends of the earth shall see the salvation of our God."

All. The Lord hath said; "Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name." "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Unto King Jesus "Every knee shall bow, and every tongue shall swear," and then it shall be said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Singing;

7. Address. 8. Missionary Offerings. 9. Prayer. 10. Singing: "Praise Jehovah." 11. Benediction.

NOTE— 1. Each Band shall have its leader who will ask the questions. The messengers should memorize their answers. 2. The selections are from Bible Songs)Revised. Other selections may be used as desired. 3. This exercise is intended for a public missionary meeting, and a copy should be in the hands of each worshiper.

Editorial Department.

PLEASANT words come frequently to the MAGAZINE, with the assurance that it grows better and better each month. This has been the *aim* and the *promise* from the beginning, and the management propose it shall continue. A number of plans and features of excellence are under advisement, but cannot be undertaken until a longer list of subscriptions will warrant the expense. If we do our part at this end, will not *you* do yours at your end of the line, by introducing the MAGAZINE into the home of your friend and securing at least one subscriber. This month of thanksgiving is a good time to put forth new efforts in this direction.

NOVEMBER—A month of thanksgiving pre-eminently. If we are thankful for our mercies and blessings, let us prove it by our gifts. "Serve the Lord with gladness. Bring an offering and come into His courts. Give thanks unto the Lord for he is good."

Fervent, believing and definite intercession should be made for those under appointment for India and Egypt. and who are now passing through the struggle of giving up home and friends and native land for the Lord's work in distant parts. The cost to each individual heart is known only to him who hath said, "When thou passest through the waters, I will be with thee and through the rivers, they shall not overflow thee." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

CONTINUED DEMAND.

The extra-cent-a-day mite boxes are still fulfilling their mission. From Tacoma, Wash., comes the following: "The Young Mission Band, of 34 members, desire twenty boxes." Very commendable.

All interested in the circulation of leaflets will hear with pleasure that the first supply is exhausted. New orders have been given and new leaflets added. Much confusion and time will be saved if secretaries and others will address all orders to Mrs. E. J. McPherson, Swissvale, Pa.

It is very important that communications should be sent to the MAGAZINE by the fifth of the month preceding the issue. The MAGAZINE positively closes on the 17th. To accomplish this all copy should be in the hands of the editor a few days earlier. With the complicated process of making a magazine, but few seem to be informed, judging from the strange requests that are frequently made of us—some even the insertion of a long article when the MAGAZINE is in the bindery. Will our friends please bear these dates in mind, and not delay sending anything which should have early mention?

A Brahmin pundit, a priest, has published, at the expense of a Hindu merchant, a poem to inculcate Hindu morality. In it occur the lines:

"Throughout our land to-day
Jesus is everything, Ram is nothing."

A striking testimony to the spread of Christian truth in India.

The church and the country need to learn that teaching and elevating the Freedmen is a process requiring unlimited patience, time, steady use of right means, wholesome restraints of authority, and especially the example and labors of Christian teachers. Results are not easily estimated in a work which deals largely with youth whose ancestry is one of ignorance, impurity and slavery. To overcome this unfortunate inheritance no power is more potent than Christian training and education. The reports in this number of the MAGAZINE tell something of the fidelity and success with which our mission teachers are performing this work, but they cannot convey, even to the most thoughtful, all there is to read between the lines. Abundant evidence exists in the changed lives of those under their care that their labor has not been in vain. The results already attained warrant increased effort and expenditure. Present necessity and ultimate benefit demand more abundant outlay and liberality on the part of the Lord's stewards.

In a recent visit to Bedford, Pa., one was struck by the beautiful location and substantial character of the town. Nestled as it is in a charming valley on a branch of the "Blue Juniata" and with the forest-crested Alleghenies encircling it, it forms an attractive picture, a restful view to the eye. No railroad trains invade the restfulness of the Sabbath and the oldest hotel in the town was as quiet as one could wish. A good stone house is pointed out as the headquarters of Washington during the whisky insurrection. A fine monument in the public square of Bedford gives evidence of the love of the people for the brave men who fell in the late war. The famous springs are a source of delight to all and of health to many who drink of them. The principal spring is down between two mountains and comes so softly from an opening in the rock, three feet long and eighteen inches wide, that one can hardly perceive its flow, suggesting that some of the mightiest forces in the world are quiet and beautiful in simplicity. In the town of Bedford the gospel is preached in its purity in several churches and a visiting minister chose his text very appropriately in the 121st Psalm: "I will lift up mine eyes to hills from whence cometh my help, etc." and drew many lessons of comfort and beauty from "The hills rock-ribbed and ancient as the sun."

From a letter from Mr. James McCandless, the time-honored Secretary of the Board of Ministerial Relief, we make these extracts:

PHILADELPHIA, OCT. 1, 1892.

"I was in service in the Associate church before the Union, and subsequent to that period have done service in two treasurships. Ministerial Relief has grown to be a big thing, and as each quarter comes around I feel that the church should relieve me from its labor and care. Having accomplished what years ago I aimed to do, namely, raise an endowment fund of *one hundred thousand dollars*, I feel that I am entitled to be placed on the retired list. Don't you agree with me? My Father in Heaven has been very kind to me, having favored me my life long with general good health. The good Lord has seemingly blessed efforts in behalf of Ministerial Relief. It may surprise you when I say that in all of our investments for the permanent fund not one dollar, up to the present, has ever been lost in either principal or interest. It takes the income from this, and what the church contributes, to meet the grants to our, some fifty, beneficiaries. An entire family counts only as one beneficiary. No salary has ever been paid to any one connected with the Board of Ministerial Relief, but the great good done in relieving the necessities of the aged minister, the widow and the orphan is an ample reward."

We call special attention to the following from the Mite Box Committee:

Letters have been sent to the Corresponding Secretaries of Presbyterials, asking that arrangements be made to have reports from congregational societies of work done in the distribution of mite boxes and of doubling their membership, these reports to be given at the Fall meetings, and condensed for publication by our Committee. Where over 30,000 of our church members are engaged in a special work for our Lord and Master, it should be of interest to the *entire* church to know just *how* the work is being carried on.

We would suggest that where congregational societies have not kept the names of persons receiving mite boxes, that a list be made at once so that no mistakes will be made in calling in the boxes. A correct report of the number of boxes used in each congregation must be given to your Presbyterial next April, in order that our Committee may credit you in their report through the church papers and MAGAZINE next May.

Some mistakes have been made by our Committee and their patient untiring helpers in sending out the packages of mite boxes, but if those who send in orders would always include post-office address instead of leaving the work to us of trying to spell it out from a dull post-mark on the face of the postal or letter, there would be fewer mistakes. Also, please give Mrs. or Miss or Mr. (as the case may be) with address, as mistakes are made by simply giving the initials.

The President of a society in Kansas asks some pertinent questions which may have risen in the minds of others of our workers. We will answer them here for all.

1st.—"Is it necessary that every mite box contain $3.65 when returned?"

ANS.—The giving of the Thank-offering is all to be *voluntary*. "Every one should give as he is able according to the blessing of the Lord thy God which He hath given thee."—Deut. 16:17.

2nd.—"Has the money to be put in regularly—"a penny a day"—or will it do to put in five cents for five days or a quarter for twenty-five days?"

ANS.—One object in asking for a *daily* offering was to thus try to educate our people to a regular systematic way of acknowledging God's goodness to them (even though it may be by *but a penny-offering*) and we fear that by giving weekly or monthly they may lose a lesson that might otherwise be a blessing to them and their household. Where the penny cannot be gotten for a *daily* offering, let the five cents be given for five days, but do not wait until 26 cents are due. We cannot understand how any one who professes to be interested in this Thank-offering movement can say (as some have) "I don't want the trouble of placing in a *daily* offering, and having to credit it on the calendar. I will wait until the end of the year (next May) and then give mine." There are those who are giving every penny received for this year toward the special Thank-offering, and feel that blessings accompany each gift. In one instance a worker reports having filled one mite box with five dollars in pennies, and has over three dollars in a second box.

3rd.—"How about transient members who have received boxes and may remove from the congregation before the close of the year?"

ANS.—Have these members send the sum contained in the boxes at the end of the year to the society having given the boxes out, or report to the society (if there be such) in the place to which they have removed.

4th.—"How about giving boxes to people who are not members of societies, and yet who might give something and thereby become interested in missions?"

ANS.—Give a box to *every one* who is willing to place a gift therein, and by no means neglect to give the members of your congregation an *opportunity* to accept or reject one. In one case a Hebrew *asked* for a mite box, saying, "This is a good work. Give me a box for my family and we will fill it." In another a Catholic servant girl is giving every penny she receives into her box, and is eager to fill it. In several cases—members of the Lutheran, Baptist, and Presbyterian churches have asked for boxes that they may aid us in raising our Tenth Anniversary Thank-offering of $75,000. We echo the prayer of a mission worker from St. Louis, "May the offering become $100,000." Fellow workers—*by your help*—"giving as the Lord hath prospered you"—we can raise this amount.

LITERATURE COMMITTEE.
824 Liberty St., Pittsburgh, Pa.

Sept. 21, 1892.

Some directions about boxes or barrels for Freedmen's Mission.

1st.—Notify the Principal of the Station by letter that your box has been shipped, signed by the Secretary of the Society. Inclose in the box an envelope containing the same name and address. Then in order to recieve proper credit send a duplicate report to the Secretary, Dr. C. Jane Vincent, 69 Arch St., Allegheny, Pa.

2nd.—Prepay freight charges. Some societies fail to observe this. One is reported as sending a box by express that was carried in the arms up stairs, the charges were $1.50, to be paid by the missionary.

3d.—Send strong seasonable clothing, winter clothing at this season, when such can be worn and is badly needed. Light summer hats and clothing when it is warm enough to wear such, not the reverse.

4th.—By writing to the Secretary of Freedmen's work, Dr. C. Jane Vincent, you can be informed as to where boxes are needed and full directions as to shipping. In this way no one station will be too liberally supplied and none will be omitted.

Women's Auxiliary Board, Etc.

PROGRAM FOR MONTHLY MISSIONARY MEETING, NOVEMBER, 1892.

Part First.

Sing Ps. 126, C. M.

Scripture Reading, Isaiah 8 chapter.

Subject for Prayer—That the church may respond to the call for men, means and prayer, that the work of the Lord be not hindered, but carried forward to speedy, final triumph.

Sing Ps. 72, L. M.. 6-10.

Bible Reading—subject, The appeal of the hour: "Whom shall I send, and who will go for us?" Is. 6-8.

God is calling loudly for men, means, and earnest willing, loving, service. New fields are being opened at home and abroad. and God is saying to his servants "occupy till I come." This appeal is not a *new* plea. It is a re-iteration of God's entreaty to His people to recognize his claims and authority, and their own privileges. Let us go to the law and the testimony for direction, example, promise and warning, and may the careful, prayerful study of this subject, incline some *one* to respond—"Here am I, Lord, send me."

1st. To whom is the appeal made? Prov. 8: 4.

2nd. What command? Prov. 3: 9-27.

3rd. What examples of willing and acceptable giving of earthly possessions to the Lord's work. Ex. 35: 21, 22, 29; 1st Chron. 22: 14; Mark. 12: 42, 43, 44.

4th. As the King's business requires haste; what is the command for immediate activity? Eccl. 9: 10; first clause Matt. 21: 28; last clause Mark. 16: 15.

5th. Is not the command to women also? Matt. 28: 5, 6, 7; Luke 24: 10; Gal. 3: 28.

Does not God require more than means and labor for his service. Ex. 22: 29, last clause.

6th. Who in ancient times gave their children to God? Heb. 11: 17; 1st Samuel 1: 27-28.

7th. Not only are Christians called to dedicate their children to the Lord, to give their money, their labor, but their prayers also. Luke 10:2; Luke 18: 1; 1st Tim. 2:8.

8th. What promises on record for those who respond to God's appeal. Prov. 11:25; Matt. 25: 23; 2nd Cor. 9: 8, 9.

What warning to those who do not heed. Prov. 24: 11-12; Gal. 6: 7. Sing Ps. 69: 27-30.

Part Second.—Our Freedmen.

1st. Map exercises locating Freedmen's mission schools and teachers.

2nd. Short talks, obstacles to the work.

3rd. Short talks, encouragements.

4th. Short talks, our duty.

Prayer for the Freedmen's work.

Letters from the principals at each mission station, report from the secretary of the Women's Board in this number of the MAGAZINE, and the Annual Report will furnish abundant material for study. Business. New and old.

Adjournment.

MONTHLY REPORT OF WOMEN'S BOARD.

The regular monthly meeting of the Board was held Tuesday, Oct. 4th, at 10: 30 A. M. President conducted the usual devotional exercises; prayer by Mrs. W. A. McMillan. Eleven members present. Foreign Secretary reports donation of property, the proceeds of which when sold, to be used for the support of Bible Reader. Finance committee to dispose of this property and make suitable investment of the money. Reports the case of a Christian mother in India who wishes to place her young son where he can be safely trained and educated in the Christian religion, his father having returned to Mohammedanism. The Mission Bands of Allegheny and Monongahela Presbyteries will be asked to undertake the support of this child—probably in Scotland. The estimates are given and the amount required for boarding, schooling and clothing is about $250 per year, at his present age.

It has been suggested that all out-going missionaries be vaccinated before leaving America.

Dr. White reports work resumed at Passur.

A committee consisting of Mrs. Mary B. Reid, Mrs. W. H. McMillan and Mrs. E. J. McPherson was appointed to make arrangements for a reception to be given the missionaries, now in this vicinity, and those *en route* to the foreign field. This reception will be held in Pittsburgh.

Secretary of Church Extension and Parsonage fund makes a report, which, for obvious reasons, cannot be given in detail. Notes and loans are being promptly met and taken care of when due. Applications for loans are constantly received.

Home Secretary reports from Mr. Speer, Sinemasho, Oregon, in reference to payments on house and church. They are very busy with this work, and anxious to get everything in readiness for the winter. Applications are received from Wichita, Kansas, and Sioux City, Iowa, for Women Home missionaries. Reports received from Miss Johnston, S. Omaha; also from Miss McCool, successor to Miss Elsie Williamson, of Indianapolis, Ind., who reports 69 scholars in Sabbath-school, Sept. 18th. Upon her arrival in this city, Sept. 15, 1892, she found a promising field of work, a large Sabbath-school, a society of Our Young Peoples' Christian Endeavor and a S. S. Teachers' meeting.

Freedmen's Secretary reports from Miss Dennison, Norfolk; has made 141 calls during the past month. Her heart has been cheered by two of her people, aged persons, coming to Christ. Material for the sewing school at this place is badly needed.

Mr. Veazey, of Chase City, reports 200 pupils in school, 100 in sewing department; asks for allowance for sewing material. The Board will provide for the sewing department at Norfolk, Va., in charge of Mr. Work.

Henderson, N. C., sends estimate of cost of completing the room for teaching cooking.

Reports received from Knoxville. Six additional orphan children to be provided for.

Miller's Ferry has received seven barrels and one package of clothing—200 garments in all.

Treasurer reports Sept. receipts, ...$1061.51

" " Disbursement..... .. 5307.04

$22.00 of Thank-offering received. This account having been closed August 1st, the amount will be credited on next year's account.

Adjourned to meet in November.

CORRECTION IN LAST MONTH'S REPORT.—The Thank-Offering reported for Training schools in India and Egypt was designated for the purpose and equally divided.

MARY W. PORTER, *Sec'y Women's Board.*

TREASURER'S REPORT.

[When not otherwise specified, the money is from the W. M. S., of the place named.]

Receipts including April 16th and 30th, 1892.

Foreign.—West 44th St., New York, $25; 1st New York, 20; 1st Brooklyn to aid in sending a missionary to Egypt, 25; Elvira, 9; Elvira M. Band 6; 1st San Francisco, 6.25: S. Illinois Pres. 1; Kortright, 10; Kortright Chil. Band, 16; Garnett Pres., 6

Salaries.—Miss Martin, Mansfield Pres., $62.50; Miss Smith, Kansas City Pres., 34; Miss Strang,

Southern Illinois Pres., 196.85; Miss Young, College Springs Pres., 95.

Miscellaneous.—1st Allegheny Junior Society for Miss Connor's work in Egypt, $20.

Home.—1st New York, $20; Mansfield, 15: Millersburg, 8; Iberia, 7; 1st San Francisco, 6.25; Southern Illinois Pres., 8.75; Kortright Childrens Band, 17; Garnett Pres., 6; Greeley, Kan., 3.

W. S. Indians.—4th Allegheny, Fulton M. Band, $14.25; Wooster Y. L. Band, 7; Portland, Ore., 19; 1st Allegheny, Junior Society, 18.49.

Freedmen's.—1st New York, $10; 1st San Francisco, 6.25; Kortright, 10; Salinas, 5; Garnett Pres. for Miller's Ferry, 5; Contributions received by Miss E. B. Wallace, 75.

Church Extension and Parsonage Fund.—1st San Francisco, 6.25; Wooster Willing Workers for Tacoma and Seattle, 10; College Springs Pres., 10; Garnett Pres., for Tacoma and Seattle, 4.

Ministerial Relief.—Jacksonville, $6.

Aged People's Home.—"Two Friends" Allegheny Pres., 10; College Springs Pres., 10.

Life Membership in W. G. M. S.—Mrs. George B. Hill, 25; Mrs. J. D. Sands, 25, by Y. L. M. S., of 7th Pittsburgh.

Contingent Fund.—Philadelphia, Pres., 5.

Receipts for May, 1892.

Foreign.—5th Allegheny Mission Circle, $5; Springfield, Ill., 6; Cochranton, 7; Carrollton, 26.20; Sewickley, Dorcas Society, 5.

Salaries.—Miss Hogg, Y. P. M. S., 2nd Alle gheny, $150; Miss Martin, Steubenville Pres., 62.50.

Miscellaneous.—One member, 1st Portland, Ore. Society, for education Pupil Sialkot, India, 25; Colorado Springs Y. P. S. C. E.. for Bible Reader care Dr. Johnson, India, 30.

Drs. White and Johnson Hos.—Logan's Ferry, $150

Home and Salary.—Pine Creek, $10; Springfield, Ill., 6; Cochranton, 5; Andrew, 3; South Omaha, 5; Miss Emma Fergus, Elizabeth, Pa., 5; Greensburg, 20; Sewickley, Dorcas Soc., 5; Argyle Pres., 7; Chartiers, 20; Chartiers Y. P. M. S., 20.

W. S. Indians.—4th Allegheny, Fulton M. Band, 14. 25; 5th Allegheny, Mission Circle, 15; 1st Los Angeles M. Band, 6.45.

Freedmen's—5th Allegheny M. Circle, 3.05; Cochranton, 5; College Springs Pres., 6; Sewickley Dorcas Soc., for Miss Dennison's salary, 5; Sewickley, Dorcas Soc.' 5.

Church Extension and Parsonage Fund.—Colorado Springs in payment on loan, 87.50; 6th Allegheny, McGill M. Band, 5; Sewickley Dorcas Soc., 5; College Springs Pres., for Tacoma and Seattle, 5.

Ministerial Relief.—6th Allegheny, McGill M. Band, 5; Cochranton, 5.

Orphans Home Allegheny.—Clinton, Butler Pres. S. S., 10.22.

Aged People's Home.—"Two Friends" Allegheny Pres., 10.

Contingent Fund of W. G. M. S.—Collection in Philadelphia, 46.70; Mrs. E. J. McPherson from sale of Thank-offering Envelopes, 3.50; Interest on deposits in Monongahela Nationol Bank, 26.47.

E. J. SLOAN, Treasurer.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUESTION.—Can we not have a contingent fund in our Women's Board, large enough to cover the extra expense of the publication of the minutes of the W. G. M. S. and the publication of some leaflets for free distribution, and any other expenses which might be for the advancement of the missionary cause?

ANS.—The answers in the September number on the publication of the minutes are very suggestive. I do not propose to answer the question, but will throw out a few more suggestions, which I hope will call forth the opinions of others.

I like the idea of having only two funds, but let us have our contingent fund large enough to cover all necessary expenses. "The Women's Board of the North West," of the Presbyterian church, levies a tax of ten cents per member on the congregational societies for the contingent fund of the Board. Out of this they pay for the publication of the minutes, reports and statistical tables. One copy is sent free to each secretary of the congregational societies, and others can have them by paying the postage on them. As far as I can learn, this is the only contingent fund they have.

To have a fund that would cover all incidental expenses would save much care, and all the time spent in our General Society discussing how this or that is to be paid for.

ANS.—On the subject of entertainment I give the following, from an article by Mary E. Goodman, in the "Home Mission Monthly:" "When your Society has consented to entertain the Presbyterial or Synodical meeting, commence by making solemn resolutions that you will preserve harmony among yourselves in making arrangements, at all events. Give up anything and everything your hearts are set upon rather than have rankling wounds left to render the memory of your missionary meeting a matter to regret. Yes, keep sweet."

* * * "Do not make a great effort to have your tables loaded with luxuries. To have enough of that which is good is proper, but do not treat your guests like gourmands, more especially if by so doing you prevent your own attendance at the meetings, or are so fatigued as to destroy your interest in them. Doubtless your guests would much prefer to have you enjoy the meeting and give them very plain food. If you lose the opening devotional exercises you lose the spiritual uplift which would repay you for all your trouble. At a recent meeting the Society hired a caterer to furnish the lunches at the church, at so much per capita, and it was a great relief for the ladies. A suggestion was made at this meeting which commended itself to all, viz., that each society in that synod should hereafter furnish its delegates with money to pay for these lunches and so relieve the church of this expense.

Another good suggestion was made that possibly the members of the missionary society of some other denomination might gladly undertake the work of providing lunches, and so replenish their own treasury, thus leaving our own ladies free to attend and profit by the meeting. Surely everything should be tried to decrease the expense attending these meetings, as that is one of the chief objections made to them. The lunches should be plain and substantial rather than luxurious. It does not seem necessary to lavish money on ice cream and foreign fruits, to show a true spirit of hospitality. There is danger that the meetings will become such a burden that churches will refuse to entertain them."

The L. M. S., of Mt. Pleasant, Pa., record with sorrow the death of their dear friend and co-worker Miss Mary E. Warden, one of our first members and for a number of years a faithful officer, who died August 9, 1892. Although a constrnt sufferer and often deprived from meeting with us, yet her willing heart and energetic mind made her a helpful and most efficient member. We are thankful for the grace that enabled this sister to accomplish so much for the Master, and pray that her quiet yet living testimony may encourage us to consecrate ourselves more fully to the Master's service. We extend our sincere sympathy to the bereaved home circle, and commend them to Him whose abundant grace enabled their loved one to so patiently endure her sufferings, and who has promised, "your sorrow shall be turned into joy." COM.

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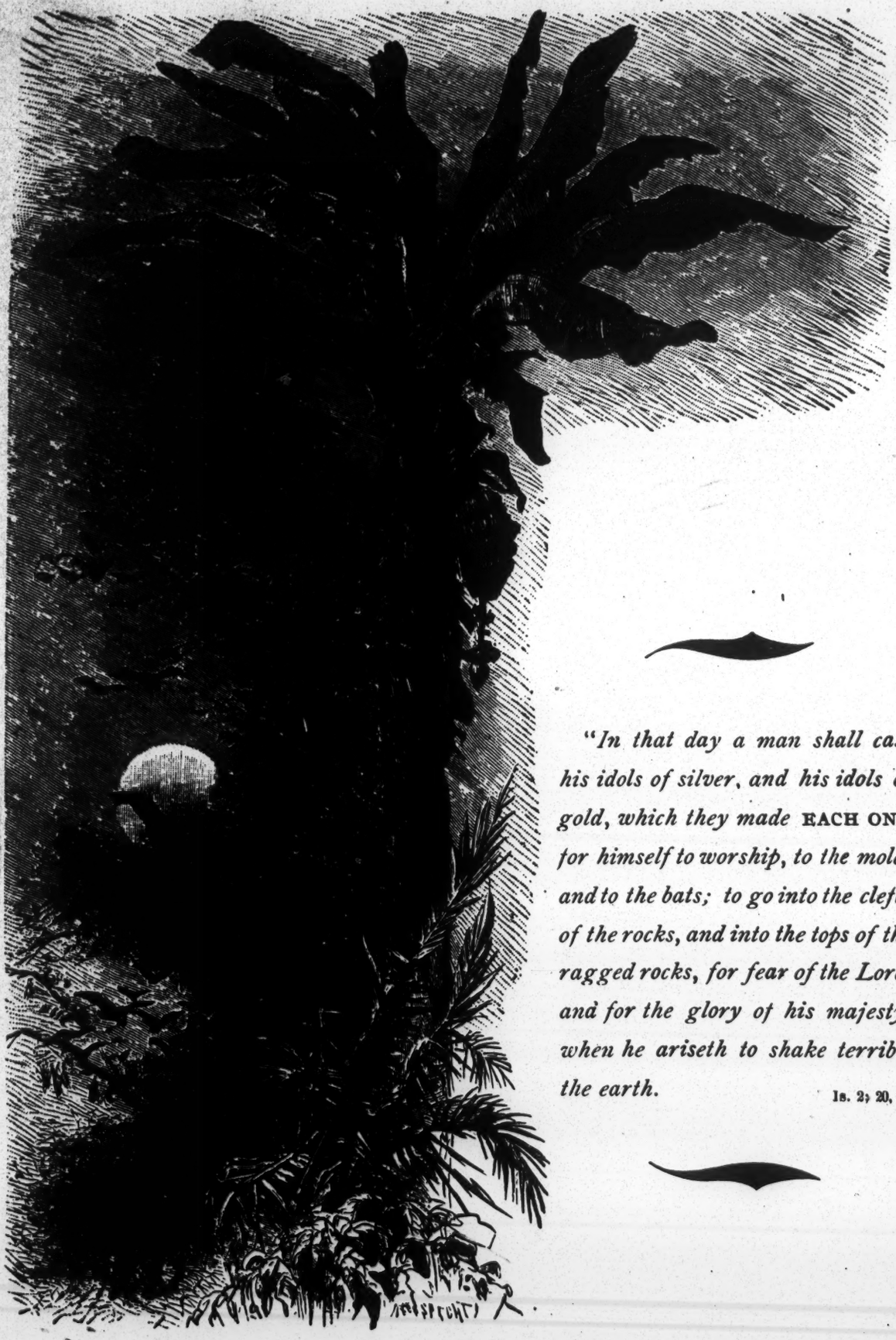

"In that day a man shall cast his idols of silver, and his idols of gold, which they made **EACH ONE** *for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.* **Is. 2; 20, 21.**